CONSIDERATIONS

22

Humbly propoſed

As well to the *Officers* and *Souldiers* of the *Army*, as to others;

In order to a quiet and Chriſtian Submiſſion to his Highneſs the

Lord Protector:

Under theſe General Heads following;

1. *His Legal Inauguration.*
2. *The general conſent and approbation.*
3. *The endowments of minde and abilities that renders him meet.*
4. *The reſpects and affections from many to his late Father.*
5. *The Concurrance of Providence.*
6. *The honour and ſafety of our Nation.*

With TWO

QUERIES alſo humbly propoſed to his HIGHNESS.

Exiſtiment enim non ſine divina quadam Providentia perveniſſe Reges ad ſummam de omnibus Poteſtatem. Aug.

By whoſe appointment men are born, by his appointment alſo Kings are conſtituted fit for the people, *&c. Iren.*

By *T. L.* Gent.

London, Printed for the publick good, and are to be ſold in *Pauls-church-yard*, and in *Weſtminſter-hall*, 1658.

CONSIDERATIONS

Humbly proposed

As well to the Officers and Soldiers of

the Army, as to others;

In order to a quiet and Christian Submission

to his Highness the

Lord PROTECTOR:

Under these General Heads following;

1. The Legal Interpretation
2. The general [illegible] and application thereof
3. The Inducements, motives and obligation that renders

[illegible]

[illegible] humbly proposed

to his HIGHNESS

CONSIDERATIONS

Humbly proposed

As well to the *Officers* and *Souldiers* of the Army, as to others;

In order to a quiet and Christian Submission to his Highness the

Lord Protector.

THat the Enstalment of his Highness into that place of eminency, care and trust wherein now he stands was Legall, needs be no mans doubt or Hesitation. I confess that the Righteousness of Proceedings for these last 20. years, hath been questionable and full of

His Legal Inauguration.

Ambiguity, as hath appeared by those fiery Contests between men of the same Countrey and Religion: But as to the Legitimacy of his Highness Introduction, it is written as with a beam of the Sun, there is no better right or property that any man hath to his Inheritance, both the one and the other being joyntly sustained, upheld, and acknowledged by the Law. Nay, the Law of Nature it self, according to learned *Grotius*, doth countenance and confirm the present Settlement; *For*, saith he, *natural Law is the dictate of right Reason, and is to be judged by the necessary conveniency or inconveniency any thing hath to the rational nature.* Again, *We conclude* (saith he) *that to be a point of Natures law, which is received for such amongst all, at least the most Civil Nations.* And as *Seneca* speaks well, *Argumentum veritatis est aliquid omnibus videri.* Now then, if all Nations Civil, desires no Ruler but what comes in by Consent and Law, and that it agrees fully with the rational and social nature so to do, then doth the Law of Nature, which is also the Law of God, favour and countenance his Highness Ingress to that high office of Protector.

So then, if the Legality of his Highness standings be so evident and perspicuous, as that the known Laws of the Land, the Law of Nature, and of Nations are so congruous with our present Governor, certainly then it is the indubitable law of God; for if God would and did lay such strickt injunctions upon the primitive Christians to submit and obey their Governors though Usurpers, as *Nero*, &c. Certainly it will be very displeasing to God to hard

harbour ſo much as a hard thought againſt one whoſe ſtanding is upon ſuch termes of honour and juſtice.

General conſent and approbation, is ſuch a thing as hath for a long time departed, and ſtood at a diſtance from us; we have been like the Arke toſſed upon the floods of uncertainties; that hath been our lot for a long tract of time. The Pſalmiſt ſaith of God, That He ſtilleth the raging of the Sea, and the tumults of the people; the Holy Ghoſt ſeemes to intimate, that the mindes of the generality of men are as inſtable, and inconſtant as the waves of the Sea, and as apt to fall as ſuddenly into the ſame diſorder, inconvenience and moleſtation. Yet both the one and the other at his rebuke and controle: who is this, ſaith ſome of our Saviour, whom the Seas obey? now then if that diſcord and variance be turned into amity and agreement, and thoſe inſolent waves of ſtrife and contention, into the ſweet calme of peace and unity, and all men (though once enemies) with one heart, and one minde, ſay this is he, certainly its little leſſe, if at all then a teſtimonial divine. The general conſent and approbation. Pſal. 65. 7.

There was a thing called and urged heretofore as an Agreement of the people, but it was onely ſo called, as too ſad experience hath ſufficiently teſtified, but the Agreement of the People in reality, and properly ſo called, after many blaſts and ſtormes, is now happily arrived in the faire haven of Peace and Safety.

This General conſent of which we now ſpeake, is evident 2. wayes.

1. By the peoples Repreſentees met and aſſembled in Parliament.

2. By Proclamations with alacrity and cheerefulneſs in all places, as alſo by Addreſſes from moſt parts, and from all ſorts of men, which are nbone-day evidences of love, reſpect and ſubmiſſion. And that which is as much as all the reſt, is that all thoſe ſignal teſtimonies were altogether voluntary and unconſtrained, there was not the leaſt ſhadow or appearance of promiſe or allurement on the one hand (ſave the merits of the perſon) nor feare or threatning on the other, that ſhould induce them thereunto: If then the conſent be ſo univerſal, as both by Parliament and the Peoples manifeſtation, ſince and that without any urgency or conſtraint; it follows then, that certainly God and men are agreed, and that the two ſticks (as *Ezekiel* ſpeaks) are grown into one.

The endowments of mind that renders him meet.

As to thoſe radiant abilities and endowments of mind which iſſue forth upon all occaſions, and as opportunity preſents, in conſideration with his Call and approbation, is of very ſoveraign importance to the buſineſſe in hand.

By abilities, I meane that wiſdome, courage, juſtice and mercy which he expreſſes, according to the varietie of affairs that is admin ſtred unto him: As for example; That 4 or 500. Officers, the Repreſentees of the moſt valiant Army in the world, ſhould addreſſe themſelves, firſt, by way of ſubmiſſion, and then to deſire ſome things which he quickly diſcerned not to be convenient (as well as themſelves afterwards) and to treat them with that ſtrength of rea-

ſon

ſon and reſolution, even to the admiration of moſt of thoſe heroick ſpirits: as alſo to entertain the famous Citizens of *London*, the Army at other times, and other Corporations and Societies of men in their various and diſtinct addreſſes unto him, with that ſweetneſs, candor and affability, and to their exceeding ſatisfaction, ſo that as yet it may be ſaid hitherto as it was of *Titus Veſpatian* that he never ſent any man ſad out of his preſence.

I ſay to behave himſelf upon ſuch excellent terms In the morning of his rule and government, argues a princely minde, and well inſpired, and it is enough to fill the hearts of all men with ſatisfaction for the preſent, and of good expectations for the future, and that the ſame ſpecies of fortitude and magnaminity lodges in his breſt, which his good old father of renown expreſt ſo freely: he ſeemes to be like to *Dieneces* the *Spartan*, when one thought to have terrified him, ſaying, That the flight of the *Perſian* arrows would fly ſo thick as to hide the Sun, He anſwered, it is very good news, for then ſhall we fight in the coole ſhade. Now this noble and generous minde in conjunction with love of juſtice and mercy, which are apparent alſo, and will be more manifeſt doubtleſs in due time, is another conſideration, not onely of our ſubmiſſion but rejoycing in him, conſidering alſo, that God hath delivered us from that miſery mentioned in the *Proverbs*, *Woe to that people whoſe King is a childe.*

We have all natural affection for our Children, Friends, and Allies, and certainly they the ſame for us, we our ſelves would think it a ſtrange ſoleciſme in nature for them that was boſome friends and acquaintance

The reſpect and affection of many to his Highneſs late Father.

quaintance in war and peace, not to be favourable and indulgent to our children in our absence, especially nothing appearing distasteful or injurious from them, to forfit or rescind those respects which otherwise were due, and they might challenge at their hands.

If any of us have a tree that bears plenty of good and pleasant fruit, all care is taken to nourish the same, and to graft or inoculate, that so we may have more of the same species, the excellency of every kinde being most desireable; it is famously known, even to the ends of the earth, that the stock bare the excellent fruits of wisdome, valour, justice and mercy; then doubtless, if the branch be but wel cultured with our prayers to God, and by council by those that are able and convenient, we shall not need to feare but the branch will also bring forth fruit accordingly in its season.

The concurrence of Providence.

General consent and approbation to this consideration is also very material: It was said concerning the children of *Israel* that came out of *Ægypt* by night, that the dogs did not bark at them, which the Holy Ghost takes notice of, and acquaints us therein of the providential care of God toward that people, that such a snarling and watchful creature should give no Alarum to the Inhababitants, to prejudice or molest them in their way, there is not the least murmurings or repinings, nay not of those that are most querelous amongst us that is come to my ken; and not onely so, but those of a different minde are now reconciled, what is it there that thus causeth the Lamb and the Lyon to lye down together, not long since we were even *quot homines, tot sententiæ*, we were

were even a *Babel*, a heap of confuſion, and now with one heart and one minde, conſenting in one wars and ſtrifes (ſaith St. *James*) comes from our luſts, but peace comes immediately from the God of Peace; generally if you obſerve troubles, ſickneſſes, miſeries and deaths ſprings up out of the dunghil of ſinne aud unrighteouſneſs; but tranquility, plenty, health and all good things proceeds onely from the throne of Gods goodneſs and bounty; the face of things ſeems already to look with a more lovely and ſmiling countenance, its true, formerly men were quiet and ſubmiſſive, but it might be obſerved, more for feare and dread then good will by many, but now for love and reſpect. *Old things are paſſed away, and all things are become new*

That which the ſword could not do for a long ſeaſon, though weilded with valiant and skilful hands, God Almighty hath undertaken it, who makes the greateſt contrarieties to dwel and abide together, and hath effected it, *viz.* the peace, quiet, ſafety and glory of our Nation out of that Chaos and diſorder wherein it lay.

It *is* ſuch a kinde a thing which hath been alwayes reputed and eſteemed next or equal to being it ſelf. For ſuppoſe a Nation without Honour and ſafety, you would conclude it miſerable, and according to the Proverb in the High-way to beggary and ruine. Honour and ſafety of the Nation.

Therefore firſt the Honour of a Nation conſiſts in its oneneſs and agreement, as it was ſaid of *Jeruſalem* to be a City at unity within it ſelf, a people that are unanimous and agreeing, reſemble not onely *Jeruſalem* the City of God, but alſo the whole univerſe.

Where all things move in their proper ſphear,

though infinite in number, yet its lovely amiable and delightful to behold the Sun shining, the rain falling, the grasse growing, the fish swiming, the birds flying, the rivers running, and all in a pleasant uniformity. But you will say these are moved necessarily: It is true, most things do, yet its set for our example, having the use of reason, and the benefit of further revelation by Gods word, we are in a capacity sufficient to love one another, and to keep our selves in peace equal with those things that are necessarily so.

Secondly, The honour of a Nation is provided for, when the people are steady and constant, and not volatile and flitting; what affiance can any Prince or People have in an unconstant and unstable people, that are for one thing to day, and another to morrow, as if they were governed by the Moon: we know that in sacred Writ, its a brand set upon persons that are given to change, and so in the judgement of God as well as of men its a dishonourable thing: Its no mans doubt, but as agreement and certainty tends to the honour of a Nation, it doth also upon equal terms turne to the safety, and that upon this ground in reason. If that disagreement and unconstancy renders a people unsafe, and more lyable to a prey, then the contrary must needs follow, for the contrary of contrarieties have their contrary consequences: from whence it follows without all controversie, that subject ion and agreement with perseverance therein ought to be all mens care and practice, otherwise we dishonour our Nation, as well as our selves, and render our Country unsafe.

Most

Most Eminent Sir,

WHether that interposition or umpirage in the affairs of Religion be secure and safe, otherwise then to countenance the best livers and the best subjects, as *Tertullian* saith, *Timor hominis, Dei honor est*; The reason is, because many have broken themselves to pieces against this rock, and it cannot well be prevented as our present case and condition stands, for at that time that the supreame power fals in, and doth peculiarise any of the formes or methods amongst us, even at the same time doth he make allthe rest his enemies, every party thinking their own way best, but the truth is, there is no party but are fitter to serve then to rule, and I hope it will be judged so: for it is a little too apparent, that give some an inch, they will take an ell, set them on horse-back, and they will ride ——— they have an itch to be beating their fellow-Servants, and more then that also, if the Bulrush have but mire, the Magistrate himselfe shall not be quiet on his Throne, except he shall receive the lawes of his mind from them alone, and put their humors in execution. *Quere* 1.

Whether that your Highness enemies are not the Armies enemies, and Your friends their friends, and their enemies, Your enemies, and their friends *Quere* 2.

Your

Your friends; And whether you are not both to maintain one and the ſame cauſe and intereſt, And whether it be likely that that any ſhould ſtrengthen Your hands to do that which all men thinks is in Your heart to do, like unto them: Then whom God in his Providence hath thus involved and joyned together, let no ſuggeſtions, jealouſies or any other thing part aſunder: The common enemy can have no other door of hope left to him in all probability, but a diviſion amongſt our ſelves, which the great God divert.

FINIS.

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